

전시서문 Exhibition Preface
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Cryptocurrency, like astrology, is a protocol for imagining and influencing the future. Starry-eyed adherents of these divination systems spend their time gazing at cryptic symbols and contemplating their meaning. For astrologers, these signs and charts emerge from celestial mythology, while for crypto sharks, the glimmers of futurity flash across their illuminated screens. With each passing moment, astrologers interpret the quality of time. A horoscope is read to gauge the auspiciousness of a moment. Likewise, the global crypto markets never close: 24/7 access means prices are always in flux. The crypto-faithful keep their eyes on the market to maximize their fortune: sell at the peak, buy at the dip.

Precarity — the outcome of decades of neoliberal governance — permeates our era. The progression of time is a source of instability for those caught in the gravity of unpredictable forces within both the spheres of cryptocurrency trading and astrological forecasting. “The solution to this uncertainty is *daddy.app*,” read the onscreen subtitles in *The Decider’s Sequence* (2020) with a tone reminiscent of advertising copy. Flash forward to the speculative landscape of *The ones who left on Luges* (2022): the camera tracks along a luge course, rendering the peaks and valleys of financial markets visible in the racetrack. The dual timelines in this exhibition reflect two distinct economic formations: the world of *daddy.app* responds to the data-driven advertising of platform capitalism, while the Eobchaecoin

narrative engages with the high-speed hype cycles of the blockchain economy. If Web 2.0 is oriented around the metaphor of the individual user profile, then Web 3 revolves around wallets and vibes.

The platforms of Web 2.0 promised a never-ending opportunity for social interconnectivity. This is the background of *The Decider's Sequence*, in which a user named *nahee.app* uses a virtual assistant called *daddy.app* to ease her transition into parenthood. *Daddy.app's* specialized search algorithm prompts the user with a query: "Discuss all the conditions you yearn for." The experience of sharing one's most intimate desires for an audience is decidedly Web 2.0 and mirrors the logic of platform capitalism.

Instead of advertisements, Web 3 deals in vibes. In *The ones who left on Luges*, Eobchaecoin appreciates in value as long as people continue to ride luges. Its price correlates with kinetic energy — the speed of bodies rushing through the track. Riders put their "skin in the game" to demonstrate their stake in the gamble. But why are riders willing to accept the potentially-lethal terms of this wager? The path to riches is a moonshot. Risky financial investments cast waves of lunacy into orbit, manifesting psychedelic effects in their wake. A token is said to be "mooning" when it rapidly increases in value.

Precious metals in the earth glitter like stars in the heavens. Nowhere is there clearer precedent for investigating the relationship between personal identity and currency than in the history of bullion and token money. Governments have long minted currency with portraits of ruling statesmen embossed on coins and printed on banknotes. The appearance of money reflects the ideology of the society in which it circulates, and the emerging practices around profile picture non-fungible tokens (pfpNFTs) can be understood in this numismatic tradition. From this perspective, money is in the process of transforming from a standard, fungible commodity tied to a national identity to a personalized private currency. Effigies are no longer the province of sovereign rulers; through gift or purchasing power, anybody can own a portfolio of pfpNFTs and come to view it as an extension of oneself. Users who change their online profile pics from self-portraits to pfpNFTs are more interested in displaying marks that indicate their rank, subcultural affiliations, and trends they follow than in displaying their own face. Rather than producing unique atomized individuals, the practices associated with buying into collectively-held token protocols signal belonging to a cultural group.

The contemporary astrology market is oriented around natal chart readings and horoscope columns. Both of these practices target individual consumers. Yet there are other imaginings. Like a blockchain, astrology is ultimately a method of timekeeping.¹ Astrological

timekeeping techniques can be practiced without reference to any individual; they can be used to delineate time periods which affect us all.

The Internet's recent transition from Web 2.0 to Web 3 — from a network consisting of individual user accounts to a web constituted by shared forms of accounting — maps onto the celestial journey of Uranus. We will consider Uranus the planetary avatar of the Internet itself. Between 1995 and 2003, Web1 was a period of text-based interfaces while Uranus was in the zodiac sign of Aquarius. As Uranus transitioned into Pisces in 2003, the web became more media-rich, which allowed users to embody image-based avatars. By the time Uranus moved into Aries in 2011, social media platforms had instituted policies that required users to represent themselves “authentically.” Aries is associated with the head; it implies literalness and no frills. Under the real name paradigm, we were bound to our offline identities, no longer able to customize our profiles to the extent we could before.

The transition from Uranus in Aries to Uranus in Taurus in 2018 signals the cosmological beginning of Web 3. Taurus, which stands for resource availability, indicates that we should pay attention to changing themes around money and supply chains. Uranus is the promethean planet, symbol-actor of innovation and its associated chaos. The 30th of April featured a solar eclipse in Taurus, and there will be a corresponding lunar eclipse in Scorpio on the 16th of May. Eclipses occur in series (solar, lunar) in opposite signs in the zodiacal wheel which highlight a thematic binary. For Taurus and Scorpio, it's life and death. These video works address the relationship between fertility and security in an uncertain future. This year's eclipses activate our ongoing refactoring of the planet's resources, one in which we determine value and enter the annihilation on the other side of reproduction. The most fecund soil is made from waste and decay — compost.

Faced with insecurity and the prospect of planetary destruction, we look to the stars. Through storytelling, our collective imagination of the future re-constructs the present. We can't all be prophets... Is the future one in which we compete to become our own god-king-states, faces stamped on our own specific currency? If we vibe together, what other prophecies could we dream into reality?

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1. The pre-release source code of Bitcoin uses the word “timechain” throughout. The term “blockchain” didn't make an appearance until later versions. See W. Z. Alsindi, *Reminiscences of A Clock Operator*, [Temporal Secessionism Timezone#4 Sourcebook](#), 2021. ↩